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CONTENTS

◆ **Editorial**

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◆ **Science & Arts Degree College at Qadian**
—Amirul Momineen Hazrat Khalifatul Masih

◆ **The Natural Religion of Man**
—Abdul Hakim

◆ **Islam—A Perfect Code**
—Zahur-ud-din Butt, Pleader, Ajnala

◆ **Ahmadiyya Muslims of Lepeama Chiefdom, Protectorate Persecuted**
—M. M. Sidiqui

◆ **Dacca Darut Tabligh Activities**
—D. A. K. Khadim

Tablighi Activities of the Darut Tabligh, Calcutta
—Muhammad, B.A.

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The Review of Religions

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EDITORIAL

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The March of Time

The barometer over the Near and Middle East and India continues to indicate stormy weather ahead.

The future of Tripolitania and Lybia is not known; Cairo has grown extremely restive against the continued presence of British troops on Egyptian soil; a substantial, perhaps the more valuable portion, of Palestine is likely to be carved apart and handed over to the Jews in spite of the explicit stipulation of the Balfour Declaration "that nothing shall be done which may prejudice the civil and religious rights of the existing non-Jewish communities"; the rugged, unceremonious Russian Bear is watching Persia with glittering, baleful, cunning eyes, and seems quite sure of its prey; while in India the Hindu-minded Congress is not prepared to look upon the 100 million Indian Muslims except as a minority that in the name of democracy must always be made to toe the line before a Hindu majority.

Quite apart from the fact that these factors constitute the ingredients of a most violent explosive substance for world peace, the problems involved raise questions of life and death for the Muslim world. While suffering humanity still stands bleeding from terrible wounds inflicted by the war just ended, the thought is unnerving in the extreme that another world-wide carnage, more hideous than the last lurks

only round the corner. But while statesmen and politicians make or mar the world's future, the common man can only wait and watch—and lift up his hands in prayer.

Nearer home, India now undoubtedly stands at the threshold of something big at last and, since the Labour Premier's latest announcment, hopes are running high in Congress circles because the minority is no longer to be allowed to "veto" the progress of the majority. But it is inadvisable to lose sight of the fact that in the mind of the poor " minority " it has raised serious apprehensions afresh. And overshadowing everything else is the popular fervour whipped up by the violent speeches of Congress leaders since the day of their release from prison. What has happened in Calcutta, Bombay, Karachi, Delhi and some other places is only a foretaste of the mischief which blind, undisciplined fervours of this kind are capable of doing. Mr. Nehru, Maulana Abul Kalam Azad, and Gandhiji himself seem surprised at the result, but those who sow the wind should be prepared to reap the whirlwind—if, indeed, the surprise and condemnation of "hooliganism" is not all part of the game. It might be possible to win political freedom by bluffing, but to make Self-government successful a high degree of the civic sense and great self-control are indispensable prerequisites. The extent to which the black market flourished in India during the war, and is still flourishing, the ease with which " bad characters " can start a bloody riot any day in any village or town, the appalling corruption in the services, where departments created by the Government to stamp it out themselves quickly sccumb to it, the hoarding and profiteering while millions suffer—these things make a thinking person apprehensive to some extent of the day when Indians would be complete masters in their own country.

But the Cabinet Mission is now in India, and the Commander-in-Chief has been on the radio to broadcast to the Indian Army that after the

transfer of power had been carried out the soldier must scrupulously remain faithful and loyal to the established government, whatever its constitution. The brave pronouncements of the Labour Premier, broad, helpful and hopeful elucidations on the part of the Cabinet Delegation, and the courageous broadcast by the Commander-in-Chief have all combined to raise expectations rather high, though soured old souls here and there still continue to ridicule the possibility of London really wanting to do anything at all for India except, perhaps, a little eye-washing, a little humouring, and a skilful sleight of hand at the end. But if the Indians continue to insist upon their perpetual right to remain quarrelling among themselves, it is no good their abusing the "third party" for always keeping them at loggerheads. The best way for us to confound this third party is to discover some fair and honourable basis for the settlement of our differences, many of which are undoubtedly reall and deep-seated. Otherwise we should learn to reconcile ourselves to the foreign yoke, for if the British clear out of the country and we continue to quarrel, someone else would step in, and the new-comer might prove even less considerate in the long run than the British have been.

From 'Mahatma' Gandhiji is turned into a 'deity'

Of all the crazy things which happen in this crazy world, the most astounding is the little act most solemnly staged in a small town in Bihar called Begusarai. The Hindu inhabitants of this place have built a temple and with full religious rites according to orthodox Hinduism have dedicated it to the "worship" of Gandhiji. The Christians took some centuries after the death of Christ to raise him to the rank of a deity, but the Hindus of Begusarai in raising a living human being to this position in his life-time have gone one better. From Gandhiji himself it has brought out only a rather tardy protest and, therefore, a feeble one; and one is left wondering why it should have been so. A glaring monstrosity of this kind should have roused a man like Gandhiji to repudiate the "honour"

promptly, with force and purpose enough to kill the absurd idea. If Gandhiji had gone to Begusarai expressly for the purpose of denouncing the new cult and dissociating himself from it, the publicity given to his movements in the press might have given sufficient publicity to his denouncement of the cult also. From a man who understands mass psychology as Gandhiji does, something spectacular of this sort was just the thing to be expected, if Gandhiji really is in earnest in wanting to put an end to efforts which seek to raise him on to a superhuman pedestal in one form or another. But as far as Gandhiji is concerned, the world, we are afraid, is not likely to hear anything more in this connection.

This amazing incident underlines the ridiculous extent to which most Indians allow themselves to be carried away by silly and superficial enthusiasms without troubling to look deep into things. And as "Shahed" remarked in the *Statesman*, it also serves to indicate how deep and wide is the gulf that lies between the Hindu and the Muslim mind. To a Hindu in many cases almost everything is a god to be worshipped—monkeys, snakes, peacocks, cows, peepal trees, and so on ; while to a Muslim nothing is worthy of worship but the One and Only True God.

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SCIENCE AND ARTS DEGREE COLLEGE AT QADIAN

By Amirul Momineen Hazrat Khalifatul Masih

(rendered into English from the 'Alfazl' March 19, 1946)

As friends are aware, an Arts Intermediate College was opened at Qadian two years ago, from which students are this year going in for the University examinations of F.A. and F.Sc.

The next step in this programme is to raise the college to the Degree stardard, which it is not advisable to delay any longer. For, otherwise, students who pass the F. A. and F. Sc. examinations this year from our college at Qadian would experience considerable difficulty in securing admission to Degree colleges outside which naturally give the first preference to their own students.

For starting the B.A. and B.Sc. classes we must provide for an initial expenditure of Rs. 1,70,000 for necessary additions to the building, for furniture and scientific equipment for the laboratory.

A commission appointed by the University has already sent up its recommendation that permission be given to open B.A. and B.Sc. classes.

If we fail to open these classes students passing out from our Intermediate college to complete their studies would have to go to other colleges where, as I have already stated, admission for many of them would be doubtful. Besides, the primary purpose for which we have had to open a college at Qadian would be defeated; the purpose, namely, that we should send out into the world young men nurtured and matured in an Islamic environment so that they should be fully equipped to combat and destroy in their spheres the spirit of atheism and irreligion which is the greatest curse of modern times.

I have therefore decided to launch this venture ; and, praying to God to crown it with success, I call upon earnest members of the Movement to rise to the occasion and raise the required sum of two lakhs within one year so that a proper foundation be now laid for the final victory of Islam in the spiritual and intellectual spheres.

In order to set a personal example myself, I promise to give Rs. 10,000 to this fund, in addition to the 10,000 I have already given this year to the Tahreek-i-Jadeed, and Rs. 5,000 in scholarships to the Madrasa-i-Ahmadiyya, and another nine or ten thousand rupees which I intend to give to the Community in some other connections. I am afraid this represents a weight considerably more than I can bear. But my idea is that wealth which is not spent freely in the service of Islam is of no use to me.

As the saying goes in our language, the best place for jewellery the weight of which only breaks the ears is a furnace fire. Only that portion of our wealth stands us in good stead which we manage to spend in the service of Islam. The part which we devote to our own personal requirements is really lost to us in the final reckoning. Let not friends, therefore, be nervous in the face of an ever-rising demand for funds. They should rather rejoice that God has chosen them as instruments to carry out His Purposes. I feel fully assured that the Community would not regard this call in the light of a burden ; that they would rather take it as a blessing from God and respond to the best of their ability. I believe there are now in our Community people of such financial means that only a small group of resolute men could easily raise all this money without troubling the rest of the Community. But I deem it proper that all members should participate ; those who can afford to give thousands should contribute according to their means, and those who can give only odd rupees, or annas, or even pies, should contribute *their* share, so that we should all have our share in the great fight for Islam

which we are carrying on and in which the College in Qadian is an important plank.

With these words I launch this Paper Boat on the wide immeasurable ocean of Allah's great purposes. May He send down His angels to guide its course and open the hearts of His servants to make all the sacrifices necessary for its successful passage; and that He may not defer appreciation of these services but give His reward manifold.

SOON COMING OUT

THE REAL REVOLUTION

BEING

A Translation by A. Q. NIAZ

OF

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INQILAB-I-HAQEEQEE

BY

Ameerul Momineen Hazrat Khalifatul Masih II

BOOK YOUR ORDERS NOW

SULTAN BROS., QADIAN

THE NATURAL RELIGION OF MAN

" Surely the true religion with Allah is Islam".

(*Al-i-Imran* : *18*)

No other religion, past or present, can claim to be universal as Islam does because of the complete harmony of its teachings with the words and deeds of God, the Creator of this vast Universe.

The spiritual triumph of Islam lies in responding, as it does, to human nature and answering all the requisites of a natural religion for man that must ultimately appeal to man's reason, and be accepted universally.

According to the Holy Quran Islam is the natural religion of man :

> " Then set your face upright for religion in the right state—the nature made by Allah in which He has made men, there is no altering of Allah's creation ; that is the right religion, but most people do not know".
>
> (*Ar-Rum 30*)

Islam according to this verse is the natural religion for humanity, or, in other words, a religion to the truth of which human nature bears testimony. Its fundamental principles—the Unity of God, the all-comprehensive Providence of God, the Universality of Divine Revelation and the accountability for all actions good or bad in a life after death, are recognised by all the religions and all nations and their universal acceptence is a clear evidence that it is the very nature of man that bears testimony to their truth. Except Islam no other religion in the world has claimed to be the natural religion of man.

Islam is as wide in its conception as humanity itself. It did not originate with the advent of the Holy Prophet Muhammad (may peace and blessings of Allah be upon him), as some people think ; it was equally

the religion of the prophets who went before him. Islam was the religion of Adam, Noah, Abraham, Moses and Jesus : it was in fact the religion of every prophet of God who appeared in any part of the globe, east or west ; nay, Islam is the religion of every human child that is born. A saying of the Holy Prophet Muhammad (may peace and blessings of Allah be upon him) to this effect, is reported as follows :

> " Every child that is born conforms to the true religion, (literally human nature), then his parents make him a Jew or a Christian or a Magian."

Thus in total conformity with the laws of the Universe, the scope of Islam in the true sense of the word extends as far back as humanity itself, the fundamental principles always remaining the same in all times but the details changing with the changing needs of humanity. The latest phase of Islam is that which made its appearance in the world with the advent of the Holy Prophet Muhammad 1,300 years ago, and as expounded by the prophet Ahmad, the Promised Messiah of this age (may peace and blessings of Allah be upon them).

Turn over the pages of the sacred scriptures of any religion, search out the teachings of the great spiritual guides of all nations, and you will find the same fundamental principles in every one of them. For instance, the laws of nature, the nature of man, and the oneness of the Divine Being is testified to with one voice by all the religious teachers of all ages.

The laws of nature which we find working in the Universe make no distinction as to the black and white or of east and west. These are the self-imposed distinctions of man. God has created the Universe, provided man with the necessities of life, even at the time when he was too young to do anything for himself. He gave life, health and intellectual and spiritual powers to all men without distinction. He fixed the sun, the moon and the stars in the heavens to give light to all the people and places alike. He made the earth grow vegetables, grain and fruits for the whole of mankind. He caused the animals to serve man equally

and in like manner all over the world. He gave the power to see, hear, taste, touch and so forth to everybody without distinction of colour, creed, race or country. These are the Deeds of God to which the Holy Quran refers in sublime words full of truth, in which the Unity of God is testified to by all Nature. The uniformity that is clearly observed in the diversity in Nature is a sure sign of the Unity of its Maker:

> " Most surely in the creation of the heavens and the earth and the alternation of the night and the day, and the ships that run in the sea with that which profits men, and the water that Allah sends down from the clouds, then gives life with it to the earth after its death and spreads in it all (kinds of) animals, and the changing of the winds and the clouds made subservient between the heaven and the earth, there are signs for a people who understand".
>
> (*al-Baqarah : 164*)

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This beautiful summary of all the material phenomena can serve as a mirror through which to see the beauty of God. The things spoken of are—

(1) The creation of the heaven and the earth, the grand luminaries together with the different lights they give forth to the world, their rising and setting, their mutual attraction, their properties, the spherical shape of the earth, with waters gathered round it, the mountains, plains of various sorts, their properties and effects, the varieties of vegetable life, the animal life on land, in the sea and in the air, their conditions and their properties and the ways in which they live and the ways in which they serve man.

(2) The changes of night and day which are as evidences of the fact that man is an exhaustible being and requires rest and work and is mortal and that the material is changeable.

(3) In seas and oceans and in the running water, the sailing of boats, ships and steamers with useful exports and imports from which men derive benefit and become safe from the storms and waves of the seas.

(4) The falling of showers from the skies and the dry land getting refreshed and wet therewith, the production of vegetables and the animals.

(5) The blowing of the different kinds of winds and waves of the air that convey tidings over the whole globe and spread the news.

(6) The appearance of clouds in the firmament, their spreading over there the production of lightning and thunder therefrom, and the falling of hail and snow. The servants of God remember Him, having looked carefully into the construction of heaven and earth and what is between them, and keep saying, O Lord ! Thou hast made all this not in vain, Glory be to Thee. Thou art free from every imperfection or impurity or from everything derogatory to Thy Glory. O Lord ! spare us in the next world from the punishment of hell. Is He who hath made this world, not powerful enough to create the spiritual world ? Surely He is.

Similarly, He sent prophets from time to time to guide the nations of all countries and sent forth His word for their guidance to righteousness, personally and nationally.

In our daily life we observe that whenever a man sins and turns to God for forgiveness, He forgives him. His treasures of forgiveness are vast and open to every human being, of whatever nationality, not limited to any particular community. He equally helps everybody through their troubles ; whenever man falls sick through his carelessness His cures are for all alike. He hears the prayer of all men without any favour.

He never turns anybody empty-handed from His door. His door is never closed and is open to any body who may care to knock at it. He guards His humanity through the dangerous seas and through the perilous deserts. Through His grace people's vices turn into virtues. Through His forgiveness sins of the people are covered with good deeds. He turns His believers from wrong to right and this whole process is not limited to any particular nation, place, or time but is universal.

Thus Islam points to a universal uniformity in the words and deeds of God, both in His spiritual and physical realms, as testimony of the truth of a true religion. To-day except Islam all other religions have finally closed the door of Divine Revelation and therefore cannot claim to be natural. It is Islam alone which teaches its followers that the door of Divine Revelation can never be closed and that it is impossible that God, Who at one time used to converse with man, has now ceased to guide His people and discontinued speaking to them. Islam is an ideal which offers to every noble heart an unending course of progress towards the attainment of direct communion with the Creator of the Universe, the Source of all Power and Peace, Happiness and Love.

In short, Islam is the only religion which satisfies the demand of human nature that there should be a uniformity in the Words and Deeds of God, the Creator and Sustainer of all the Universe, and is therefore worthy of being called the Natural Religion of Man. It teaches us that there is but one God, the Creator and Provider for all, the Almighty, the Gracious, the All-Knowing, Who has no father, mother, son, daughter, wife nor any other relatives, the Self-Sufficient, the Great Forgiver whose forgiving bounties cause no deficit to His endless treasures.

Praise be to God who is the Lord of the Worlds!

ABDUL HAKIM

ISLAM—A PERFECT CODE

Islam is so simple in faith, so considerate and reasonable in all its doctrines that it can fit the life of a shepherd or afford material for the deep philosophy of a savant. It appeals direct to human intelligence. The Holy Quran is a universal book meant for all ages and for men of all shades of opinion. It is suitable alike for the scientist as well as for the laymen, for the ignorant and the wise, for the old as well as for the young.

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Jesus is reported to have said : "I have yet many things to say to you, but you cannot bear them now. Howbeit when, he, the spirit of truth is come, he will guide you unto all truth." (John 16 : 12). This shows clearly that Jesus left his teachings incomplete. He admitted that he had yet to say 'many things' to his disciples. The coming one, had to guide man into all truth Again he says :— "Nevertheless I tell you the truth ; it is expedient for you that I go away ; for if I go not away, the comforter will not come unto you." (John 16 : 7). This comforter came in the person of the Holy Founder of Islam. It should be noted that the Holy Prophet is often called the 'truth' in the Holy Quran ; "and say the truth has come and falsehood vanished." (17 : 81) He is therefore the spirit of truth spoken off by Jesus. He has certainly guided man to all truth. The Holy Quran says : "Certainly We have made distinct for men in this Quran every kind of description " (17 : 89) Again, "We have revealed the Book to you explaining clearly everything." (16 : 89). These verses are a clear testimony to the perfection of religion in Islam. The Holy Quran gives laws and regulations adapted to the varying needs of life. It is not a collection of impracticable injunctions of morality or a book of rituals. It contains all the laws which guide man in the journey of life. It not only contains the doctrines of the religion of Islam,

but forms the code of morals for daily life and the legal system for believers. In this the Muslim has the advantage of the Christian for his gospel and the law are alike, while the Christian has one code for his faith and a different system for his law. If on the one hand the Holy Quran gives a true conception of Godhead, Angels, Prophethood, Revelation, Paradise and Hell, on the other it gives us principles affecting our social, political, economic and domestic affairs. If a ruler is ordered to observe certain laws to govern his country, the subjects have been enjoined upon to pay allegiance to their rulers. Similarly a law-giver, a judge, a statesman, a soldier, a merchant, a craftsman, a son, a father, a brother, a husband, a wife, a neighbour a friend, the rich as well as the poor, in short, persons in all the various walks of life will find here principles to make him a good member of society and a useful citizen. This perfect teaching one can find only in the Holy Quran. Truly the Holy Quran describes itself as "a guidance to men and clear proof of the guidance." (2 : 185). No other book in our knowledge possesses such perfect teachings. Is not the Holy Quran simply faithful to truth and reality when it says, " This day have I perfected for you your religion and completed my favour on you and chosen for you Islam as a religion." (5 : 3)

ZAHUR-UD-DIN BUIT,
B.Sc., LL.B., Pleader, Ajnala.

AHMADIYYA MUSLIMS OF LEPEAMA CHIEFDOM

PROTECTORATE PERSECUTED

It is regretfully stated that the Ahmadiyya Movement and its representatives and members are wholeheartedly welcome, very kindly treated and supported by most of the Muslim as well as Christian paramount Chiefs of the Sierra Leone Protectorate and many Muslim schools, mosques and missions have successfully been established, our local preachers and members in some of the Kenems Division's Chiefdoms have been and still being persecuted and heavily find by their respective Chiefs, on no ground and for no reason whatsoever other than believing in the Ahmadiyya Muslim faith which demands from its members to live in strict conformity to the ideals and teachings of Islam and abandonments of all irrational, unnecessary and luxurious habits.

For instance, paramount Chief Musa Marlu of Lepeama Chiefdom has several times placed some of the Ahmadiyya Muslims of his Chiefdom in the lock-up, imposed on them heavy fines and has been and is still persecuting his Ahmadiyya subjects, merely because of religious hatred and for not joining in prayers with non-Ahmadi Alpha.

Only a few days ago this paramount Chief seized the local mosque in which Ahmadies were offering their daily prayers for years from them under District Commissioner's order. The Ahmadiyya Imam thereupon took his six mats and the lamp for using elsewhere in the town for prayers. The Chief took this to be an offence and as a punishment placed the Imam in the lock-up for one day and ordered him to pay ten pounds as fine. The next morning when the Imam could not pay it, the Chief caused him to be

dragged to the District Commissioner's Court at Kenema for imprisonment there.

It is greatly surprising that in spite of fully hearing the true story of the case from the poor Imam as well as from other reliable sources, the District Commissioner simply took the matter to be very common, and—without taking into consideration that a respected person of a religious body was placed in the lock-up for no reasonable cause and was dragged (handcuffed) from Gbado to his Court at Kenema merely for such a small and simple matter—ordered the Imam to bring the mats, the lamp and the ten pounds (which the Imam carried to him the next day) in order to keep in his office as deposit until his next tour to Gbado, and took no immediate and satisfactory action on such a painful and insulting treatment given to an Imam and headman of a religious community.

It may also be added that early this year, in addition to the troubles and fines inflicted on some of the poor Ahmadiyya Muslims of Gbado, a local Ahmadiyya preacher Alpha Senessi too, was placed in the lock-up by the very Paramount Chief for 14 days on account of a similar false charge, and in spite of our repeated appeals no compensatory action was taken.

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As our approach to the District Commissioner, Kenema and our efforts for an amicable settlement of these unfortunate occurrences have proved of no avail, while on the other hand the afore mentioned Paramount Chief's hostile attitude towards his Ahmadi subjects is now going from bad to worse, we surely beg to request the higher officials and representatives of the benign British Government (whose wise and broad-minded policy of granting religious freedom to everybody indiscriminately is well known to the corners of the earth)—in Kenema Division to intercede and cause this and there Paramount Chiefs to grant full religious freedom and facilities to their respective Ahmadi subjects for practising their religious undertakings and to put and end to such an oppressive harassment

and unjust punishments which our 40 local Ahmadies of Lepeama Chiefdom are undergoing since about 18 months, merely on account of strictly holding the Ahmadiyya Muslim faith.

M. M. SIDIQUI,
AHMADIYYA MISSIONARY,
The African Standard, Sierra Leone

November 16, 1945.

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DACCA DARUT TABLIGH ACTIVITIES

Four More Additions to the Jamaat

(Musleh Mauood Day.)

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A public meeting was held at 5 p. m. on Wednesday 20th February 1946 on the spacious lawn of the Darut Tabligh on the occasion of the Musleh Mauood Day. The undersigned in course of his presidential speech stated that the appearance of the Musleh Mauood was likened in the relevant prophecy to the descent of God from the heavens. Whatever the expression meant, the terrible happenings of the last few years, the global war, the catastrophic famines, earthquakes, pestilences, floods, etc., which caused such unparalleled havoc of life and property throughout the world had no doubt reminded men of their Creator and had thus brought Him from the heavens to earth. This was one side of the picture. On the other side one found a small community of men and women—the Ahmadiyya community—which with a firm faith in every word of their leader—the Musleh Mauood, rejoiced in their hearts at the fulfilment of the word of their Lord and had been more convinced of the ultimate triumph of their cause—the establishment of the kingdom of God on earth. Apparently the world was still far away from accepting the leader raised by God but very soon they would see the error of their ways and fall in line with the Divine Scheme.

The appearance of the Musleh Mauood had therefore meant added and more onerous responsibilities, sacrifices of time, energy and of moral and material recources and even of life itself, if need be, in order to hasten the glorious age of the complete and final victory of God over Satan.

Maulana Zillur Rahman sahib, Ahmadi Muballigh, in course of a stirring address lasting for about an hour explained at length the prophecy concerning the

Musleh Mauood. He also quoted from the old Testament and the writings of divines of the past in support of the claims of the Musleh Mauood, pointing out at the same time how blessed were the people who had thus witnessed in their midst the appearance of a Divinely-inspired reformer, a thing which did not happen every day. He therefore drew the Jamaat's attention to the urgent necessity of undergoing more sacrifices in order to hasten the fulfilment of the Divine intention underlying the advent of the Musleh Mauood and thus succeed in seeing the materialisation of the auspicious possibilities underlying the blessed advent. Captain Shamsuddin Hafiz M. A., B. L. also spoke. The meeting was attended by Ahmadies and non-Ahmadies and ended with prayers.

Lajna Ima-illah in Action

Our sister Musammat Nurunnessa Khatun, the energetic Secretary Dacca-cum-Narayangunj Lajna Ima-illah in her report states that the monthly general meeting of the Lajna for February 1946 was held at 1 P. M. on Sunday the 24th February 1946 with Mrs. Tayyaba Hafiz, the President, in the chair. Almost all the Ahmadi sisters in the city of Dacca and the town of Narayanganj attended the meeting and brought with them their non-Ahmadi sisters. The total number attending the function was about thirty.

The proceedings started with recitations from the Holy Quran by Begum Shah Abdul Bari Sahiba. The Secretary then recited an Urdu poem from the "Misbah" and read out a Bengali poem specially composed by her to express her heartfelt thanks to Allah at the purchase of the Darut Tabligh premises by the B. P. A. Mrs. Fazlul Karim of Narayanganj then read out an article on the "Responsibility of Women" and Mrs. Ahsanullah Chowdhary (Dacca) an article on education. The President in the course of an inspiring speech drew the attention of the Ahmadi ladies to the necessity of co operating with their men folk and economising the resources of the family by taking to the

simple mode of life as adumbrated by our Imam in the Tahrik Jadid Scheme. She also appealed to the members to save one handful of rice from every meal and contribute the proceeds to the funds of the Lajna. Misses Anjumannissa and [illegible]atun of Narayanganj read out poems. Mrs. Khadim (Dacca) asked the Ahmadi women to take to charkha as instructed by Hazrat Amirul Momenin as their contribution to the solution of the cloth problem which was destined to last for a pretty long time. The undersigned then addressed the gathering from behind the Purdah for about half an hour and pointed out the essential features of Ahmadiyyat to the non-Ahmadi sisters present at the meeting and asked the Ahmadi woman to contribute their due share in the service of the faith by curtailing expenses to a minimum and by properly educating the children of the community.

The meeting then terminated at about 4 P. M. with prayers. Zohar and Asar prayers were then combined, the women joining from behind the Purdah.

Ahmadiyya Conference at Khudra Brahmanbaria.

Maulvi Ahmed Ali Sahib the Provincial Muballigh, in his report dated 25th February, 1946, gives a summary of the proceeding of the 5th Annual conference of the Khudra Brahmànbaria Anjuman. Ahmadies and non-Ahmadies of the place and neighbouring areas attended the conference in large numbers who on listening to the lectures, expressed regret that they had so long kept themselves aloof from such valuable instruction.

The proceedings started with recitation from the Holy Quran by Abdul Hamid Sahib, Secretary of the Jamaat. Mohammed Ishaq Sahib then read out a Bengali poem and Maulvi Ahmed Ali Sahib read out the annual report of the local Anjuman. Pandit Maulana Hyder Ali Sahib spoke on the truth of the promised Messiah and the necessity to accept him, "The condition of the present age, the easy means of determining of the truth of the promised Messiah and the signs in support of his claims" was the theme of a

lengthy speech by Maulvi Ahmed Ali Sahib lasting over an hour. In course of an inspiring address lasting for an hour and half Maulana Zillur Rahman Sahib, Ahmadi Mubaligh, explained in detail the cause of the world wide tribulations of the day, the means of deliverance from the same and of seeing the vision of God etc. which seemed to have a hypnotic influence on the audience. The President, Maulvi Ghulam Samadani Khadim B. L., Pleader, then spoke on the truth and success of Ahmadiyyat. The proceedings then came to a close with prayers.

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Annual Conferences at Shahbazpur, Lohari, Krora & Kharampur.

In his report dated 4th March, 1946, Maulana Zillur Rahman Sahib states that during the period under report he visited Maizpara in the District of Mymensingh, attended the annual Ahmadyya Conferences at Khudra Brahamanbaria (referred to above), Shahbazpur, Lohari, Krora, Kharampur and interviewed 46 persons to whom the Message of Ahmadiyyat was delivered. Four persons of Maizpara, named Suraj Bhuian, Amena Khatun, Maleka Khatun and Ilmunnessa filled in the Bait form and entered the holy movement. He also gave Dars of the Holy Quran on four occasions.

Provincial Elections and the Ahmadiyya Community.

The undersigned along with Mr. Ahsanullah Chowdhury, B.A., visited some of the Muslim League candidates in the District of Dacca in the coming elections and assured them of our support to Muslim League candidates in accordance with the mandate of our Imam. Since then the undersigned visited Nawabzada Khwaja Nasrullah Sahib who has stood from the Dacca and Narayanganj Municipal Muslim constituency as a League nominee and gave him a similar assurance. Excellent effect was produced and we were assured that our service would be requisitioned whenever necessary.

Dars at the Darut Tabligh.

The undersigned commenced Dars of the Holy Quran at the rate of one Ruku (Section) a day after Fajr prayers at the Darut Tabligh. This is attended at present by the inmates of the Darut Tabligh, both male and female.

At the Bar

In this connection it may be mentioned that the undersigned has resumed practice as a lawyer in the District Judge's Court at Dacca. Membership of the local Bar has brought him at once in contact with the members of the Bar, the Bench and the litigant public coming from the distant interior of the District. It is hoped that this acquaintance will be another effective means of carrying the message of truth to every part of the District of Dacca which consists of five Sub-Divisions.

Brethren are requested to pray to Allah that He may crown our efforts with success ! Amen !

D. A. K. KHADIM, B.A., B.L.

General Secretary,

Bengal Provincial Ahmadiyya Association.

TABLIGHI ACTIVITIES OF THE DARUT TABLIGH, CALCUTTA.

Tabligh by public meetings and private interviews and discussion etc.

1. I visited the Noakhali Muslim Mess, referred to in my previous report, at Kidderpore, on 5th January 1946, and 28th February 1946. One day Mv. Shamsur Rahman Sahib, Asstt. Secy, Tabligh and on another occasion Mv. Abdul Matin Chaudhury and Mr. M. Musa accompanied me. Besides the mess members on each occasion some guests of Noakhli and other places were present. Subjects discussed were *Ruyias*, *Zikre Elahi*, time of appearance of the Promised Messiah (P) from the various scriptures, prophethood, Anti-Christ etc.

2. I attended two meetings of Khuddamul Ahmadiyya on 27th January and 24th February and another general meeting on 3rd February 1946 at Dum Dum Cantt. The subjects of the meetings were (*i*) prophethood, (*ii*) *Imamuzzaman* and (*iii*) Islam and Communism. The local Khuddams delivered speeches in all the meetings. I delivered speeches on the last two subjects. In the general meeting two Ahmadi friends Mv. Abdul Matin Chaudhury and Mv. Noor Syed from Calcutta accompanied me.

3. A Tabligh party including Mv. A. M. H. Haidar, Mv. Akbar Ali, Rashid Ahmed and myself was led on 10th February 1946 to Mahalla Chandanpur of Barrackpur town. We all went to the local Muslim Library and made Tabligh to the Muslims present there for hours together. They wanted of us books which we promised to send. In the Mahalla there are about a dozen Ahmadees.

4. I went to Serampore, 14 miles off from Calcutta, to the house of a relative of mine, on 17th February 1946 and delivered the message of Ahmadiy-

yat to the members. They took interest and promised to read books of the movement.

5. Meetings were held at the Darut Tabligh on 27th February and 6th March 1946 after Maghrib prayers. Subjects of the meetings were, (*i*) Islam and Communism and (*ii*) Islam and Science. On (*i*) Mvs. Ziaul Huq, Wahiduzzaman and Shamsur Rahman delivered speeches and on (*ii*) I spoke.

6. I, accompanied by Maulvi Shamsur Rahman and Akbar Ali, visited on 3rd March 1946 village Champahati, 15 miles off from Calcutta, and delivered the message of Ahmadiyyat to some Muslims of the place and a Hindu.

7. Mv. Harun-ar-Rashid of Chandanpur (Barrackpur) went to neighbouring villages, Bamanpur and and Nababganj, on 15th February and 16th February 1946 and delivered the message of Ahmadiyyat to two important persons of the villages.

8. I wrote two long Tablighi letters to a relative of mine resident of Purulia in Bihar in the month of February, 1946.

9. A farewell party was arranged by the Khuddamul Ahmadiyya of C.A.A. for meeting Chaudhury Khalil Ahmed Saheb Nasir, life Missionary, on the eve of his departure for U. S. A. The party was held at 5. p. m. on 23th February 1946 at the Darut Tabligh Hall. The Ansars too attended. Sh. Anwar Ahmed Kahloon Saheb read an address on behalf of the Khuddams and myself on behalf of the Ansars and the party ended with a long prayer.

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I Wellington Square,
Calcutta.
9th March 1946.

MUHAMMAD, B. A.
Secretary, Tabligh,
Ahmadiyya Association,
Calcutta.

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